

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावाशिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SEVEN
[GIST OF UTPATTI PRAKARANAM (2)]

{BRAHMAN IS THE JAGAT}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER SEVEN
GIST OF UTPATTI PRAKARANAM (2)

BRAHMAN IS THE JAGAT

रामोवाच

Rama spoke

महाप्रलयसम्पत्तौ यदेतदवशिष्यते भवत्येतदनाकारं नाम नास्त्यत्र संशयः। (10.01)

न शून्यं कथमेतत्स्यान्न प्रकाशः कथं, भवेत्कथं वा न तमोरूपं कथं वा नैव भास्वरं, (02)

कथं वा नैव चिद्रूपं, जीवो वा न कथं भवेत्, कथं न बुद्धितत्त्वं स्यात्कथं वा न मनो भवेत्, (03)

कथं वा नैव किञ्चित्स्यात्कथं वा सर्वमित्यपि, अनयैव वचोभङ्ग्या मम मोह इवोदितः। (10.04)

At the time of 'Great dissolution' whatever remains back will be the 'Formless one'!

No doubt about that! But how is it not empty?

How is it not lustrous? How is it not darkness? How is it not shining forth?

How is it not the conscious principle? How is it not a Jeeva?

How is it not an intelligent principle? How is it without a mind?

How is it not anything? How is it everything?

The contradictory terms used by you are confusing me as it were.

वसिष्ठोवाच

Vasishta spoke

[(A note to the reader: Since Vasishta denies the creation and dissolution of the world altogether, whenever he uses the term 'Great dissolution' (MahaaPralaya), it is to be taken as the highest state of realization of a Jnaani, where the world stays dissolved through reason.)]

विषमोऽयमतिप्रश्नो भवता समुदाहृतः भेत्तास्म्यहं त्वयत्नेन नैशं तम इवांशुमान्। (10.05)

You have indeed presented a very subtle question! I will easily solve your doubt like the Sun (with its shining rays) removing the darkness of the night.

HOW IS IT NOT EMPTY?

REALITY IS NOT A STATE OF 'SHUNYATAA' (VOID-NESS)

महाकल्पान्तसम्पत्तौ यत्तत्सदवशिष्यते तद्राम यथा न शून्यं, तदिदं शृणु कथ्यते। (10.06)

At the time of 'Great dissolution' (the end of the Kalpa), whatever reality is left back, is not a void principle (Shoonyam). Rama! Listen to my explanation.

(The Supreme-state is a potential state for the perceived.)

अनुत्कीर्णा यथा स्तम्भे संस्थिता शालभञ्जिका तथा विश्वं स्थितं तत्र, तेन शून्यं न तत्पदम्। (10.07)

This Jagat exists inside the Brahman, like the un-carved wooden statue existing inside the wooden pillar. 'Vishvam' exists in the Brahman the same way. Therefore 'that state' is not void.

(Shaalabhanjika – a wooden statue made of Shaala wood.)

अयमित्थं महाभोगो जगदाख्योऽवभासते सत्यो भवत्वसत्यो वा यत्र तत्र त्वशून्यता। (10.08)

This 'great field of experiences' which is shining in this manner (as solid and real) by the name of 'Jagat'; let it be real (as the experience) or unreal (as a proven fact); but the principle in which it shines is not void-ness.

यथा न पुत्रिकाशून्यः स्तम्भोऽनुत्कीर्णपुत्रिकः तथा भासं जगद्ब्रह्म, तेन शून्यं न तत्पदम्। (10.09)

When the statue has not been carved yet in the wooden pillar, it is not the 'emptiness without the statue'. Jagat shines in the Brahman the same way. Therefore that (Supreme) state is not void.

सौम्याम्भसि यथा वीचिर्न चास्ति नच नास्ति च, तथा जगद्ब्रह्मणीदं शून्याशून्यपदं गतम्। (10.10)

In the calm ocean, the wave is non-existent (in actuality); but, it is also there as the 'ready to burst forth state' (in the level of ignorance); so also, this Jagat exists in ParaBrahman as 'manifest' (ready to burst forth in the ignorant level) and as 'unmanifest' (as the unchanging state), both. Therefore, the 'ParaBrahman state' is described both as the -'void-ness' (where no world exists) and 'no-voidness' (where the world exists also).

(A wooden statue is carved by using some tool by some sculptor at a particular place at particular time.

ParaBrahman has no such limitations. There is no outside sculptor, or tool, or place or time.)

देशकालादि शान्तत्वात्पुत्रिकारचनं द्रुमे संभवति, अयथाऽतो वै तेनानन्ते विमुह्यते। (10.11)

The carving of the statue is possible on a wooden log, depending on the time, place and availability of other instruments. Such a thing is not possible in the Brahman-state (Ayathaa). Such needs are just superimposed on the 'Endless principle' through delusion.

तत्स्तम्भपुत्रिकाद्येतत्परमार्थं जगत्स्थितेः एकदेशेन सदृशमुपमानं न सर्वतः। (10.12)

The analogy of the statue carved on a wooden pillar is given here to explain the 'Jagat existing in the Supreme principle as the unmanifest'. Only that one point is to be understood from the analogy; one should not take all the factors in the analogy (and feel confused).

JAGAT IS NOT DIFFERENT FROM BRAHMAN

न कदाचिदुदेतीदं परस्मान्न शाम्यति, इत्थं स्थितं केवलं सदब्रह्म स्वात्मनि संस्थितम्। (10.13)

This thing called the Jagat does not rise from the Supreme, nor does it subside.

It remains like this alone, as the Brahman, the principle of existence, within itself.

[The statue when sculpted appears at some time; stays for some time and erodes off some day.

It is not so with ParaBrahman and Jagat. World (Statue) never rises at all as distinct from the Reality-state; or dissolve into it.

It stays as a potential state only; as it is; without any change.]

WORDS LIKE 'VOIDNESS' AND 'NON-VOIDNESS' ARE MEANINGLESS

[What is void? Void means empty of something.

What is non-void? Non-void means something is filling the empty space.

Brahman is not empty of something; nothing fills it also like an object kept in the empty space.]

अशून्यापेक्षया शून्यशब्दार्थपरिकल्पना अशून्यत्वात्संभवतः शून्यताशून्यते कुतः। (10.14)

The word 'void' (Shoonyataa) is conceived to explain the non-voidness. As there cannot be non-voidness (as against the voidness), where is the question of the voidness or the non-voidness?

(Brahman-state cannot be described as void or non-void.)

Void and non-void are complementary words; each supporting the other.

Brahman-state has no changes of void and non-voidness.

It is not void where the Jagat is absent at sometime, and fills it later to make it non-void.)

HOW IS IT NOT LUSTROUS? HOW IS IT NOT DARKNESS? HOW IS IT NOT SHINING FORTH?

BRAHMAN IS NOT A LUSTROUS ENTITY

[Reality-state is not made of elements, where light has to reveal the objects.

Reality-state has no need of any luminous object to reveal itself; it is self-revealing.]

ब्रह्मण्ययं प्रकाशो हि न संभवति भूतजः सूर्यानलेन्दुतारादिः कुतस्तत्र किलाव्यये। (10.15)

In the 'Brahman', the lustre which is connected to the 'world of elements' does not arise at all.

How can the Sun, or fire or stars exist in the 'Non-diminishing one' (Avyaya)?

(We have darkness in the world when the light is absent, and in the darkness we cannot see the objects made of elements.

Brahman-state is not made of elements; so it has no darkness, where it is not seen when the light is absent.)

महाभूतप्रकाशानामभावस्तम उच्यते महाभूताभावजं तु तेनात्र न तमः क्वचित्। (10.16)

The 'absence of the light' which makes the visibility of the 'world of elements' as not possible, is termed as 'darkness'. Since there are no elements in Brahman, how can there be any darkness?

(What reveals it then? Brahman-state is self-revealing. It does not need any outside agency to reveal it.

It alone knows itself. A second person is not there to know it.

Self-awareness in you is your natural state, no one else can reveal it for you.)

स्वानुभूतिः प्रकाशोऽयं केवलं व्योमरूपिणः योऽन्तरस्ति स तेनैव नत्वन्येनानुभूयते। (10.17)

Brahman is just like the empty space. The shine of Brahman is its own experience.

What is inside one, can be experienced by that person only; and not by another one.

मुक्तं तमःप्रकाशाभ्यामित्येतदजरं पदं आकाशकोशमेवेदं विद्धि कोशं जगत्स्थितेः। (10.18)

This state is free of both darkness and light; and never deteriorates. It is just a storehouse of emptiness.

Understand it as the 'storehouse of Jagat-existence' (which is emptiness only).

(Self-awareness is just pure self-awareness; it is empty of all, and independent of Jagat-existence.)

BRAHMAN IS THE JAGAT

बिल्वस्य बिल्वमध्यस्य यथा भेदो न कश्चन, तथास्ति ब्रह्मजगतोर्न मनागपि भिन्नता। (10.19)

There is not the least difference between a Bilva leaf and its inner portion (which is also the leaf only); so also there is no difference between the Brahman and the Jagat.

सलिलान्तर्यथावीचिर्मृदोन्तर्घटको यथा, तथा यत्र जगत्सत्ता तत्कथं खात्मकं भवेत्। (10.20)

The wave is inside the silent waters; the pot is inside the formless clay.

Jagat is in the Brahman in the same way. How can that be of empty nature?

भूर्जलाद्युपमानश्रीः साकारान्ता समा न सा, ब्रह्म त्वाकाशविशदं तस्यान्तस्थं तथैव तत्। (10.21)

Example-form given as the (pot in the) clay and (wave in) the water is about the 'objects with forms' and so have an end; and is not similar to Brahman-state (in such factors).

Brahman is as expansive as the empty space and is formless; so is the Jagat within it.

(Jagat is also formless and empty).

तस्माद्यादृक्चिदाकाशमाकाशादपि निर्मलं तदन्तस्थं तादृगेव जगच्छब्दार्थभागपि। (10.22)

Therefore, since the Chit-Aakaasha (Awareness-expanse) is more taintless than even the 'empty expanse of space', that thing which is known by the word 'Jagat' is also taintless only.

HOW IS IT NOT THE CONSCIOUS PRINCIPLE?

[The perceived (Chetya) and the perceiver (Chit) both are needed for the Jagat-experience.

ChinMaatram is the pure awareness state (Self-awareness) that exists as the Jagat-awareness.

Chit-Aakaasha is the potential state that exists as the endless probable states of experience.

Chetya-Kalaa is the taint of the perceived that rises as the Jeeva state of experiences.

All these terms are used for the purpose of explanation only, and the Reality is not divided as Chit or Chetya.

Jagat-state stays as Chit-essence without any perceived, and as the awareness-state only.]

मरीचेऽन्तर्यथा तैक्ष्ण्यमृते भोक्तुर्न लक्ष्यते, चिन्मात्रत्वं चिदाकाशे तथा चेत्यकलां विना। (10.23)

The hotness inside the pepper cannot be observed, unless a person is there to experience it.

(The hotness of the pepper and the person who experiences it are a single state of existence.

Jagat and the Chit as the Jagat-awareness are not separate and are not divided.

Jagat is the essence of the Chit, like pepper-taste exists within the experiences as one with him.)

Similar to the example given above, the ChinMaatram cannot exist in the Chit-Aakaasha devoid of the taint of the Chetya (that which gets perceived). (Jagat exists because of the Chit which is aware of it.)

[Where is the world in Brahman? It exists only as the 'Brahman alone' as its essence.

Brahman is the essence of Jagat; Jagat is the essence of Brahman.

Jagat is Brahman alone and stays as Brahman only, as the purest of pure awareness.]

तस्माच्चिदप्यचिद्रूपं चेत्यरिक्तं, तदात्मनि जगता तादृगेवेयं तादृङ्मात्रात्मतावशात्

रूपालोकमनस्कारास्तन्मया एव नेतरत्, यथास्थितमतो विश्वं सुषुप्तं तुर्यमेव वा। (10.24,25)

Therefore, though it is known as Chit (awareness), it is not even awareness, and is devoid of the 'perceived'.

Therefore, the Jagat-state is within the Self itself, as that alone (as as one with it).

Since the Jagat is one with 'That alone', as 'that itself', since 'That alone' is there as the purest state of awareness only (as just some essence of knowing), the images (objects) that are understood by the senses and the mind stay as that (Knowing-state) only; nothing else is there.

Therefore, the Vishvam exists as the Brahman-essence only, and is the deep sleep state (Sushupti)

(when the Knower is engaged in actions) or the transcendental state (Turyaa) as the Brahman only (even when the Knower is engaged in the actions).

तेन योगी सुषुप्तात्मा व्यवहार्यपि शान्तधीः आस्ते ब्रह्म निराभासं सर्वाभाससमुद्रकः। (10.26)

Therefore, a Knower who has realized the Brahman-state is asleep in essence; and though engaged in the world-affairs, stays with a quiet mind without getting affected by any appearance of the perceived; and is the casket which holds all the appearances.

[When a yogi in the Knowledge path realizes the Brahman state, he does not become again the Tri-world, as Rama stated. Brahman-state is a sleep-state of all perceptions. No Jagat is there at all.

It is a container for all the perceived to rise up; but since there is no perceiver, nothing gets perceived.

The Yogi stays silent within, as if the entire perceived is asleep within him as his essence.

The Yogi stays as formless Brahman only; quiet and as pure awareness.]

आकारिणि यथा सौम्ये स्थितास्तोये महोर्मयः, अनाकृतौ तथा विश्वं स्थितं तत्सदृशं परे। (10.27)

'Huge waves with forms' stay inside the 'calm waters of the ocean' which has a form, as the waters only.

So also, the Vishvam stays in the formless Supreme, like that only (as the formless supreme).

BRAHMAN IS POORNAM; JAGAT IS ALSO POORNAM

[Completeness (Poornam) means, there is no change, no deterioration, no devolving nature, no lack of anything, no form, no taint; as opposed to Jeeva-Jagat which is an imagination of incompleteness.]

पूर्णात्पूर्णं प्रसरति यत्तत्पूर्णं निराकृति, ब्रह्मणो विश्वभानं तत्तद्धि स्वार्थं विवक्षितम्। (10.28)

‘Completeness’ (Jagat) that spreads out from the ‘completeness’ (Brahman) is ‘completeness’ (Brahman) only, and is ‘formless’. From the ‘formless Brahman’ the Vishvam shines forth; it carries the same want of completeness. *(Therefore the incompleteness-state of Jeeva has to realize the completeness.)*

पूर्णात्पूर्णं प्रसरति संस्थितं पूर्णमेव तत्, अतो विश्वमनुत्पन्नं यच्चोत्पन्नं तदेव तत्। (10.29)

‘Completeness’ (Jagat) that spreads out from the ‘completeness’ (Brahman) stays as ‘completeness’ (Brahman) only. Therefore, the Vishvam is not produced at all, and whatever is produced (as Vishvam) is that ‘completeness’ only.

[Completeness never can be incompleteness; so Jagat is not produced at all.

Brahman never splits as Brahman and the Jagat, or as the unmanifest and the manifest.

Jagat is also Brahman only.

Brahman is completeness; never is in want of any second thing.

What is seen as the Jagat is also, completeness only.

Brahman is formless; Jagat is also formless.

Brahman and Jagat are synonymous words. How can it produce itself as another?]

चेत्यासंभवतस्तस्मिन्न्यदेका जगदर्थता आस्वादका संभवतो मरीचे कैव तीक्ष्णता। (10.30)

Since there is no perceived in ‘that state’, since there is one single essence alone which exists as the meaning of the word ‘Jagat’, since there is no one to experience (another), how can there be hotness in the pepper (as the quality of hotness inherent within it) ?

(There is no perceiver in the Brahman-state to see the Jagat; so how can a realized person become the Tri-world, when there is no world at all?)

HOW IS IT NOT A JEEVA? HOW IS IT WITHOUT A MIND?

सत्येवेयमसत्यैव चित्तचेत्यादिता परे, तद्भावात्प्रतिबिम्बस्य प्रतिबिम्बार्हता कुतः। (10.31)

The perceiving mind and the perceived are unreal; yet shine as real because of being the essence of Reality. When the reflection is made of mirror-ness only, how can it be a reflection (separate from the mirror)? *(Reflection is also the mirror only.)*

परमाणोरपि परं तदणीयो ह्यणीयसः शुद्धं सूक्ष्मं परं शान्तं तदाकाशोदरादपि। (10.32)

That state is more supreme than the supreme-atom (is inconceivable); tinier than the tiniest; is purer, subtler, supreme, and quieter than the inside of the empty space even (and is not the tainted state of a Jeeva).

दिक्कालाद्यनवच्छिन्नरूपत्वादतिविस्तृतं तदानद्यन्तमाभासं भासनीयविवर्जितम्। (10.33)

Since it is undivided by space and time, it spreads out exceedingly; is without beginning or end; and though shining forth as the perceived, is without any shine of anything as the perceived.

चिद्रूपमेव नो यत्र लभ्यते तत्र जीवता कथं स्याच्चित्तताकारा वासनाऽनिलरूपिणी। (10.34)

When there exists no perceiving consciousness (connected to the perceived as another) at all, how can there be the Jeeva-ness as the Vaasanaa-form supported by the Praana with the functioning state of Chitta?

चिद्रूपानुदयादेव तत्र नास्त्येव जीवता, न बुद्धिता चित्तता वा नेन्द्रियत्वं न वासना। (10.35)

As there rises no perceiving consciousness there, the Jeeva-ness is not at all there in Brahman, not also the intellect-state, or mental process, or sense perception, or Vaasanaa.

HOW IS IT NOT ANYTHING? HOW IS IT EVERYTHING?

एवमित्थं महारम्भपूर्णमप्यजरं पदं, अस्मदृष्ट्या स्थितं शान्तं शून्यमाकाशतोऽधिकम्। (10.36)

In this manner, though it is complete with all potentialities with infinite possibilities, it is a state which never deteriorates (into Jagat state). In our vision, that state is quiescent and emptier than the empty sky even.